The syntax of the Qur'ān, learning it and studying it and the reward for the one who recites the Qur'ān with proper inflections

Al-Anbārī said, "The Prophet, his Companions and their Followers all mention the excellence of proper understanding of

the syntax of the Qur'ān and the encouragement to learn it and censure and dislike poor grammatical understanding. This obliges the reciters of the Qur'ān to strive to learn it."

One aspect of that is in what is related from Abū Hurayra who reported that the Prophet, peace be upon him, said, "Use the proper syntax in the Arabic of the Qur'ān and search out its unusual words." It is reported from Ibn 'Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone recites the Qur'ān without its correct grammar, an angel is entrusted to him to write for him, as is revealed, ten good deeds for every letter. When he uses correct grammar for some of it and fails to do so for some of it, two angels are entrusted who write down every letter with twenty good deeds. If he inflects it correctly, four angels are entrusted to him to write down seventy good deeds for every letter." Ad-Daḥḥāk reported that 'Abdullāh ibn Mas'ūd said, "Recite the Qur'ān well and adorn it with your voices and employ its correct syntax. It is Arabic and Allah loves the correct syntax to be employed." Mujāhid reported that Ibn 'Umar said, "Use correct syntax in the Qur'ān."

Abū Bakr and 'Umar said, "We prefer some syntax of the Qur'ān to simply memorising its letters." Ash-Sha'bī reported that 'Umar said, "Anyone who recites the Qur'ān with its syntax has the reward of a martyr with Allah." Makḥūl said, "We were told that anyone who recites with correct syntax has double the reward of someone who recites without it." Ibn 'Abbās reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Love the Arabs for three reasons: because I am an Arab, the Qur'ān is in Arabic and the language of the people of the Garden will be Arabic." Abū Ḥamza said, "Al-Ḥasan was asked about people studying Arabic and he said, 'They do well. They learn the language of their Prophet.'" Al-Ḥasan was told, "We have an imām who uses ungrammatical Arabic." He said, "Dismiss him."

Ibn Abī Mulayka said, "A bedouin arrived in Madina in the time of 'Umar ibn al-Khaṭṭāb and asked, 'Who will recite some of what was revealed to Muḥammad, may Allah bless him and grant him peace?' A man recited *Sūrat at-Tawba* to him. He said, 'Allah

is free of the idolaters and His Messenger' (9:3) using the genitive for Messenger (*rasūlihi*).' The bedouin said, 'Allah is free of His Messenger? If Allah is free of His Messenger, we are more free of him.' 'Umar heard what the bedouin had said so he summoned him and said, 'Bedouin, are you free of the Messenger of Allah?' He replied, '*Amīr al-Mu'minīn*, I came to Madina with no knowledge of the Qur'ān. I asked someone to recite it to me and he recited this *Sūra at-Tawba* and said, "Allah is free of the idolaters and His Messenger." So I said, "Allah is free of His Messenger? If Allah is free of His Messenger, we are more free of him."' 'Umar said, 'That is not how it is, bedouin.' He said, 'How is it then, Amīr al-Mu'minīn?' He said, 'Allah is free of the idolaters, as is His Messenger (*rasūluhu*).' The bedouin said, 'We, by Allah, are more free of what Allah and His Messenger are free of!' So 'Umar ibn al-Khaṭṭāb commanded that only those who knew proper grammar should recite to people and he commanded Abū'l-Aswad to set out the grammar."

'Alī ibn al-Ja'd reported that he heard Shu'ba say, "The metaphor of someone who knows the *hadīth* but does not know Arabic is that of a donkey which has a nosebag with no fodder in it." Ḥammād ibn Salama said, "The one who seeks *hadīth* and does not learn grammar – or Arabic – is like a donkey who has a nosebag in which there is no barley." Ibn 'Aṭiyya said, "The syntax of the Qur'ān is a basic principle in the *Sharī'a* because it is that by which its meanings, which are the *Sharī'a*, are established."

Ibn al-Anbārī said, "The Companions of the Prophet and their Followers provide evidence for using language and poetry to explain unusual and problematic words in the Qur'ān and that demonstrates the soundness of the school of the grammarians respecting that and the falsity of those who deny that. It is reported from 'Ikrima that Ibn 'Abbās said, "When you ask me about the unusual words of Allah, look for them in poetry. Poetry is the lexicon of the Arabs." Sa'īd ibn Jubayr and Yūsuf ibn Mihrān were heard to mention that they heard Ibn 'Abbās being asked about

something in the Qur'ān and he replied. "It means such and such. Have you not heard the poet say such-and-such?"